tion.—Suppose, however, the reverse to be true— that he is always living in a complex state of dependence, but thinks himself free where, through long habit, he no longer feels the weight of the chain ? Fie only suffers from new chains, and " free will" really means nothing more than an absence of feeling of new chains.

ii.

FREEDOM OF THE WILL AND THE ISOLATION OF FACTS.—Our ordinary Inaccurate observation takes a group of phenomena as one and calls them a fact. Between this fact and another we imagine a vacuum, we isolate each fact. In reality, however, the sum of our actions and cognitions is no series of facts and intervening vacua, but a continuous stream. Now the belief in free will is incompatible with the idea of a continuous, uniform, undivided, indivisible flow. This belief presupposes that every single action is isolated and indivisible; it is an atomic theory as regards volition and cognition.—We misunderstand facts as we misunderstand characters, speaking of similar characters and similar facts, whereas both are non-existent. Further, we bestow praise and blame only on this false hypothesis, that there are similar facts, that a graduated order of species of facts exists, corresponding to a graduated order of values. Thus we isolate not only the single fact, but the groups of apparently equal facts (good, evil, compassionate, envious actions, and so forth). In both cases we are wrong.—The word and the concept are the most obvious reason for our belief in this isolation of groups of actions. We do not